



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

RECENT THEOLOGICAL LITERATURE

A STUDENT'S GUIDE TO THE OLD TESTAMENT¹

This is not a book for the "general reader," but distinctly a work for those studiously minded. It is crammed full of information. The author has brought together here practically all the divergent opinions of leading scholars as to the time of origin of the individual chapters and verses of the Old Testament. With becoming modesty he refrains for the most part from thrusting his own views upon us, where there is any great difference of opinion. He cites an enormous amount of bibliography on every topic, confining himself, however, to books written in English. The accuracy of these citations and the perfection of the proofreading as a whole, in a work involving so much detail, are worthy of the highest praise.

The plan of the book arranges the literary materials to be dealt with in seven groups, viz., (1) "Prior to the Conquest," (2) "The Period of the Judges," (3) "The United Kingdom," (4) "The Divided Kingdom," (5) "The Exile," (6) "The Persian Period," (7) "The Grecian Period." Each of these groups is treated under two heads—the first a general introduction to the literature of the period, and the second a chronologically arranged list in detail of the writings pertaining to the period, with brief critical and chronological notes. An index of biblical passages enables the student to find the treatment of any verse or group of verses with ease. Thus it is a simple matter to find at what period any given passage is placed by modern scholars and why it is thus chronologically located.

The book ought to be very useful to all who are willing to give a little serious attention to the history of Old Testament literature. It is not itself a history of that literature, but it furnishes the materials for such a history. In the hands of a teacher who knows how to integrate the literature with the life of the times, who can bring out clearly the circumstances and forces which produced these literary reactions and show the method and aim that dominated the makers of this literature,

¹ *An Introduction to the Old Testament Chronologically Arranged.* By Harlan Creelman. With a Foreword by F. K. Sanders. New York: Macmillan, 1917. xxxv+383 pages. \$2.75.

the book should prove a great success. Its general point of view, of course, is that of the historical school, and the author's conclusions, in so far as they are indicated, are of the cautious type represented by such scholars as Driver and the contributors to Hastings' *Dictionary of the Bible*. But the critical literature so abundantly cited, if used by the inquiring reader, will bring him into touch with every shade of opinion.

J. M. POWIS SMITH

UNIVERSITY OF CHICAGO

A NEW TEXTUAL CRITICISM

To devote the first of three lectures on textual criticism¹ to an attack upon the modern historical interpretation of the Old Testament seems at first sight a strange procedure. But it becomes explicable when it appears that the lecturer's theory of textual criticism involves the claim that Abraham brought his biography with him from Babylonia already written up in cuneiform characters, and that Moses wrote the entire Hexateuch, using such sources as were available and employing the cuneiform script. Concerning the post-Mosaic books Naville can only conjecture that such books as Joshua, Judges, and Samuel were written in cuneiform, while the later books were prevailing in Aramaic, though the prophets occasionally resorted to cuneiform when they had something particularly important to say. It was Ezra's task to translate the cuneiform documents into Aramaic. Last of all, about the beginning of the Christian era, the rabbis, in order to make a sharp distinction between the Jewish and Samaritan Scriptures, created the square script and turned the Aramaic Scriptures into the Jewish idiom, viz., Hebrew, which now for the first time became a written language.

This strange view is not altogether new. Professor Naville himself has written on it before, and he gives credit to Conder, Sayce, Philippe Berger, and Jeremias as his predecessors on this path. But he carries it out in greater detail and to further conclusions than heretofore. The result is a structure worthy of all praise as a work of the imagination. We can hardly accept it, however, as a piece of serious historical reconstruction. It can scarcely be expected that Professor Naville in one brief lecture should sweep away the labors of the scholars of half a century and rehabilitate Moses as the author of the Pentateuch. As a matter of fact, the considerations emphasized in Lecture I have been weighed again and again and found

¹ *The Text of the Old Testament*. (The Schweich Lectures, 1915.) By Edouard Naville. London: Oxford University Press, 1916. viii+82 pages. 3s.